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A
Word of Reproof
TO THE
PRIESTS
OR
MINISTERS.

WHO
Boast of their Ministry and Ordinances, and
yet live in Pride, Disdain, Persecution, &c.

SHewing
What such are; and how little cause they have to
exclaim against those who separate from them.

AS ALSO
A word to the Papists

Discovering the Foundation to be carnal and sandy,
In a Letter sent to some supposed Priests or
Jesuits in the North,

By WILLIAM TOMLINSON,

In the Cup wherein she hath filled to you, fill to her double.

The Third Edition.

London, Printed for Giles Calvert, and are to be sold at the
Black-Spread Eagle in the West End of Pauls, 1656.

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A Word of Reproof to the Priests of

Ministers, who boast of their Ministry and Ordinances, and yet live in Pride, Diffidence, Persecution, &c.



7: Priest, "You call your selves the Ministers
of Jesus Christ, when as you do nothing re-
semble him. You have nothing to bear you
out to be so, but on-
ly great swelling
words. As the Jews

once gloried in the Temple, when the
 Lord was departed out of it, crying,
The Temple of the Lord, The Temple of
the Lord, The Temple of the Lord as if
 those great words had been argument
 enough to bear you to be the Tem-
 ple of the Lord, when he had left it. So
 many; the *Ministry of the Lord*, the
Ministers of the Lord, the *Ministry*
of Christ, the *Ministers of Christ*; the
Ministry of the Gospel, the *Ministry of*
the Gospel, and those large words will
 be enough to bear you to the Father of

when as the Lord is departed from you and your Ministry: and leaves you become as the blood of a dead man, *Rom. 6: 11* in which no life is to be found, but death and stinking of the Spirit. For that holy unction which moves upon the hearts of the *Saints of Christ*, and weaklings, in stead of being strengthened, is among you strangled, and rendered as delusion, and fance, and a thing which they must not trust to: though this testimony be given of it from above, *That is a Truth*, (and a

no lit. and is the onely preservative against seducing; and the Guide or Teacher that keeps us abiding in Christ. 1 John 2. 27. For thatunction is Christ himself in us, and abides in us, and we abide in him. By that he leads on from truth to truth, and on from strength to strength, from comfort to comfort, from light to light, until he lead into clearness and fulness, and perfect knowledge of the Father and the Son, without spot and blemish before his Throne. Yea dare you blaspheme this holy Spirit, which is no other but Christ himself in flesh, which you deny, fighting against him in every appearance of his in flesh, and thereby manifestly declare your self to be Antichrist, and not the Ministers of Jesus Christ. Boast your selves to be He is Antichrist that denies the Father and the Son, 1 John 2. 22. He that denies the Father and the Son, for they two are one. And he that denies the Spirit or unction that moves upon the hearts of Christians, to try and fight against it, when he would come and appear in flesh, he denies both the Father and the Son, for abase three are one, 1 John 2. 22. Every Spirit that confesseth not Jesus Christ come in the flesh is not of God: and this is that Spirit of Antichrist, whereof you have heard that it should come, and even now already it is in the world. I say every Spirit that confesses not Christ come in the flesh: for so the words are more fully rendered in some of you know. And so sundry, they hold forth a constant character or mark of that Spirit of Antichrist. It doth not confess Christ come, (that is, when he comes or appears) in flesh, or in his servants. To say (as it is translated in the English) every Spirit that confesseth not that Jesus Christ is come in the flesh. To say thus, is not a full Character of Antichrist for the Papists themselves and the Pope (whom you all say is Antichrist) He doth not deny, but that Jesus Christ is come, that is, once came in flesh. Therefore in that sense it discovers not Antichrist. But both He, and They, and You do all deny and fight against Christ come in flesh, or his servants, that is, when he comes and appears in them. Therefore in the same sense wherein it discovers him (I mean the Pope) to be Antichrist, in the same it discovers you also to be Antichrist. For as he fights against the appearances of the Lord, and confesses



selves, not Christ in these comings of his in flesh, whereby he
 leads his people out of his mystery; so no more do you con-
 fess Christ in these comings of his in flesh now, whereby he
 would lead his people out from under your mystery. So that I
 say, the Spirit of Antichrist manifests it self in you: and yet
 are you bold to cry up your selves, *The Ministers of Christ, the*
Ministers of the Gospel: as if you were able by these words
 to strike dead all Reason to the contrary. You do wisely in
 your generation to keep you there, and so to fear and daze the
 minds of men with those great words, keeping them off as far
 as you can from reasoning about it: making them by your
 great words of Gospel Ministers, and I know not what, to fear
 even to question whether you be so or not. Oh ye opposers,
 will you stand against the Truth? How many of you,
 who stand in the publique Ministry (as you call it), have been
 leaders of the people out of Error? How many of you have
 led the people by your examples to forsake and renounce
 the world, and the things thereof, yes, I may say, The Reliques
 of the Romish truth, that Idol service Book, and all the crum-
 pery of it? Nay, have not the people therein rather taught
 you? Are not they first in the obedience? Do not you stick
 to it until the stream of the people shame you from it; and
 the fear of losing of your Livings (as you call them) make you
 to part with it? Is it not thus with you also in other appear-
 ances of Christ, when he comes in flesh so weakness in his ser-
 vants to consume the *Mystery of Iniquity*? Do you not stand
 out striving and opposing until the last? If you can elude fail-
 ings and weaknesses in this weak flesh in which Christ comes,
 those you use as instruments to fight withal against his appear-
 ings in that weak flesh; and so you stumble at that stumbling
 stone. Yes, you speak evil of that which God approves of. If
 one come to you in meekness and calmness of spirit, using gen-
 tleness and patience towards you, over-mastering you with
 reasoning out of the Scriptures, Oh then you clamour, such a
 one is a dangerous fellow; he is as ill as a Jesuit. It is as dan-
 gerous to come in his company, as to go into an house in-
 fected with the plague; such like railing accusations proceed
 from you against the people, and to turn them away from try-
 ing the spirit whether they be of God, contrary to command.

John 4. 1. On the other side, if one can see the true severity of the Spirit as Paul, and Strong, and others; yet as Christ the Prince of meekness himself sometimes did, and tell you what you are, warning you of the judgement that shall come upon you, then such are cried out against as judging censorious railing persons. Let the innocent censure of the Lord come to you in what way he will, whether mourning, or piping and dancing, whether in Austerity, or in a liberty; yet you will attribute it all to the Devil. Let us tell you that the Lord teaches us inwardly by his Spirit, you say, that the spirit of sedition. Let us say nothing of that, but only bring the writings of the Scriptures, then you say, the Devil can put Scripture into mens mouths. This true, the Devil can put Scripture into mens mouths; but consider into whose mouths he doth put Scripture, whether into the mouths of those who would destroy his works, or of those who uphold them. Indeed where is Kingdom of Pride, and vain glory, and covetousness, and pomp of the world, and such like works of the Devil is upheld by Scripture, there is likely that the Devil doth put Scripture into mens mouths, teaching them to work to their own destruction. But its strange that the Devil should put Scripture into mens mouths to destroy his works therewith. Shall we say that Christ is become now an upholder of the world of darkness, and the Devil a destroyer of them? This is the consequence of such Doctrine, when you say, the Devil that puts Scripture into the mouths of such as would destroy his works. You call your selves, *The Ministers of Posing Christ*. But if you be not so, and yet say you are, consider in themselves of mind what you then are. Some called themselves Jews and were not, and this was Blasphemy. So to say that you are Ministers of Jesus Christ, if you be not so, what is this but Blasphemy? For do not you blaspheme that holy Name, when you ascribe to him such Ministers as love the world and the things of it, but hate his children, whom he hath chosen out of the world; I than whom he hath made as signes and wonders in the world by some appearances of his in them, then ye hate. Yea, though words have fallen sometimes from your own mouths, which have driven some of them from you, yet you stand and oppose them for obeying that which your own mouths have uttered.

When

When you have told the People that they worship God in vain if they have but the traditions of man for their ground, yet if any of them hereupon have left your traditions, you have been their greatest enemies. Thus you hate the practice of Christianity though you sometimes speak of it. You hate to deny your selves and to take up your Cross and follow Christ. You hate to condescend to those of low degree, and to make them your equals, lest your familiarity bring you to contempt. You hate the way of Christs allowance for his Ministers; namely, to receive onely what is freely given, and of them onely, who receive spiritual things of you. You hate the way and manner of Christs Ministration; and chuse rather the manner of the Oratory of the Nations. Paul reasoned with them in the Synagogues, he suffered others to speak to him and reason with him in the Synagogues. This you hate. Christ and his true Ministers Preached to the world, without Praying before and after as you do, and this you hate. In the Churches, or assemblies of Believers they might all Prophecy, as they received the gift, and power one by one, but this you hate. In these, and in many other things you hate to be reformed. Showing forth to every one your dislike of the things of Christ, and yet you blush not to boast your selves to be the Ministers of Jesus Christ. Consider if this be not to blaspheme his Name: and again consider it. Lay aside Passion, and consider also, whether that Spirit of Jezebel, Rev. 2. 20. do not rather act in you, who called her self a Prophetess, and yet taught the Servants of the Lord to commit fornication, and to eat things sacrificed unto Idols. Do not you keep the People in that spiritual fornication which all Nations have been drunk with, even to worship God after the traditions of men, and so to eat things sacrificed to Idols: things dedicated to your Idols of Honour and covetousness, and your Belies. I say, things dedicated to them, and upheld for the honour of them: such things, such sacrifices must the People feed upon. But you shall not long continue to feed the flock with such things, no nor your selves neither: for the Lord will deliver his flock from your mouth, that they may not be meat for you, as he hath promised, *Jer. 17.*

The Lord hath made me and others as examples among you
for

for many years, and hath made our lives a speaking voice to call out from your Ministry, and By His strength hath held us as by an anchor, from returning to you, making us to abide in this our *Refuge*. And now I must also declare further against you (with the rest of my fellow servants) then yet I have uttered, and discover to the people what you are.

You are that Antichrist (as I said before) spoken of in the Scriptures, *Because you deny Christ coming in flesh*. Some of you have been convinced of some things, and seeming to make out after them, until the world stole upon your hearts, and then you have sought to quench and smother those motions both in your selves and others. Others of you have been at continual defiance against the breakings forth of truth in every degree, and thus you stand in opposition against the truth. You neither enter in your selves, nor suffer those who are entering to go in.

You wear false Prophets which are spoken of, and although you come in in sheep's clothing, yet inwardly you are ravening wolves, and now the day is breaking, and discovers your plausibly to be so by your works. *Matthew 7. 15-16*. By their works ye shall know them, faith our Lord. You are false enough to be discerned, when men look upon your works. Indeed when men look upon your devotion, your prayer, your lifting up of your hands and eyes to heaven, your sighings and langued tone and expressions, your seeming affections and such like, you hereby deceive the hearts of the simple. But these will not serve you, for now your covering is too narrow, it will not hide your nakedness. You are brought to the touch stone. *Your works*, they are your discovery. Your works are the works of *avidity*, *pride*, *boastfulness*, *vainglory*, *envy*, *breed covetousness*, *worldly malice*, *backbiting*, *persecution*, *division*, *uncharitableness*. On the proud carnal spirit that is among you, I will not say to you as it was with the Pharisees, *What dost thou teach us*, and they; and is not the same in your hearts and dreams, all that say any thing against you, if they appear not to be brought up in your schools, but by such as you so scornfully disdain, even by such shall you be overthrown and confounded.

You have clamoured against others, calling them *worms*, *Snails*, *and falling stars*; and in the region of your traditions and

and Humane Inventions had been the firmament of truth, and as if all that fell from these things, had fallen from Heaven and from grace. But it will be made manifest to all men, that you are false from the firmament of truth, from the wayes, and from the words of the Apostles, and are found wandering in the foggy mists of Humane inventions. You have had a whored forehead, impudent and bold to cast those names upon others, which do most properly belong to your selves. Whether are they the falling Stars who arise in their spirits casting off every weight that binds down to the earth, that they may walk up closer to the example of their Lord Christ, and his holy Apostles? or they who fall downwards towards the earth, with *Demas* loving this present world; but forsaking the footsteps of the Apostles, fixing their roots into the earth, being held fast with the allurements thereof? You have called every one *Drivers* and *Soldiers*, who have stepped forth from you, grasping after the truth. But consider well whether you your selves shall not be found *Grand Seducers*. First consider the *Multitude of Drivers*, how many they are whom this whorish spirit of fornication and seducing doth possess, it sitteth upon many waters, *Rev. 17. 1.* And these waters are peoples, and Multitudes, and Nations, and Tongues, *v. 15.* And again it is said, all Nations drink of the Wine of the wrath of her fornication, *Rev. 18. 3.* And again, By thy sorceries were all Nations deceived, *v. 23.* Now at whose hands do all Nations receive this cup of fornication, but at the hands of the national ministeries? and who are the sorcerers who deceive all Nations but their national Teachers? who in some things imitate the true messengers of the Lord, but thereby take advantage to oppose them the more strongly in other things, and even in such things as wherein their removing out of *Egypt* spiritual lies: and so keep them as fast lockt up in the house of bondage as they can. Even as *Pharao* and *Pharaoh's* wisdom *Moses* to keep *Israel* after the flesh still in *Pharaoh's* house of bondage. A few that start asidout of these general delusions, cannot be they who thus deceive and seduce all Nations. Again look upon the spirit of persecution, the bloody spirit, stained with blood: and where find we that? Who are the persecutors, and who the persecuted? Are not those whom

whom the nations and churches call seducers, the persecuted; and are not the national rebels themselves the persecutors? Judge by this where to find the seducers, for this is none of the least Characters; it is not the nature of the Lamb to persecute; nor of them that follow the Lamb. N^o, they come out of great tribulation. They are nailed to the Cross of Christ, and for his sake are slain all the day long; and are as Sheep appointed to the slaughter. But on the other side, the Seducers and Deceivers drink blood. They thirst after, and procure the blood of Saints; not under the notion of Saints, that was never known; but under the notion of Deceivers, and Blasphemers, and Hereticks, and such like. And so in her is found *Blood, Blood, Blood*, even all the *Blood* of all that are slain upon the earth; *Blood of Priests, Blood of Saints, Blood of the Witnesses of Jesus.* Revel. 17. 6. Chap. 18. *And* Again; we may gaze at the seducers and deceivers by the worldly pomp and riches which they fall down to, and deck themselves withal, for the whorish spirit which seduces, is an earthly spirit, and so delighteth in an earthly kingdom, in the precious things of the earth, Rev. 18. 12. They are every one for their gain from their quarters; they can move from one quarter to better for a little more money, at their pleasure: and this is usually their call from one place to another. There be few of them but one may hire them from one place to another for forty pounds more per annum, if there be but equal honour and other accommodations in both places, and these are the hirelings of men, bought and sold for earthly riches, even as bruis beasts in a market, and they that give most get them. Thus they purchase the wages of *Balaam*, tempting the Lord until he give them up to the swing of their own hearts, as he did *Balaam*. But it is otherwise with the true Messengers of the Lord; they prophesie in sackcloth, and the nearer that any one comes to the truth, the more he is made to die to this world, and to the things thereof.

You call others *Hereticks*, *Schismaticks*, *Sectaries*, and *Separatists*; (which are terms that signifie separation and division from the truth, from the Saints who stand in the truth, and from Christ.) You are full of names of Blasphemy, and that's one character of the deluding spirit: Your mouths, I say, are full of such names, but which of you shews the people how they

they come to be worthy of such names; to whom you apply them; and why you call them so as you do, it is an easie thing to call any one by any name or odious term falsely, and as you do, without ground for it. That we may therefore understand better who they are, that are hereticks and schismatics indeed, let us mind where is the knot of all true union; the center in which all must meet, who do not separate and make Schisme. Is it not in Christ who is the Truth? Suppose that Christ were here in person upon earth, and a few despised men break off from the body of the Jewry (as once they did) and follow him, all the rest cleaving fast still to their Judaisme: tell me now, whether are these few who forsake the body of the Jewry their rites and ceremonies, to follow Christ, or they who stick still in them, the Hereticks and Schismatics? So when Christ comes in Spirit and calls a People out of *Babylon*, from the confusion of mens inventions, which hath over-spread the Earth, and wherewith all Nations are made drunk, a few in comparison of the rest, come out by degrees, the rest stick still in the Confusion. Which of these now are the Separatists, the Schismatics, the Hereticks in Scripture account, making a sect and schism from Christ? are not they the further off from Schisme and Heresie, who obey Christ herein, and come out of *Babylon*, though but a few in comparison of the rest? for they follow him herein who is the knot of union: and so herein cannot be the Schismatics and Hereticks and Separatists, and Sectarists, which the Scripture condemns. But their separation from the confusion, and them that dwell therein is not a separation from Christ, nor from truth, being strictly commanded, and pressed both by promise and threatening. *Ezek. 18, 4.* Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. And again, *1 Cor. 10, 14.* Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. I say, coming out from your humane inventions and from all other inventions of man, though never so finely gilded, is here commanded, being comprehended under the word *Babylon*. Know that you will put off from your selves the word *Babylon*, and

apply to you here; and they at home will apply it to something else: for it is not to be expected that the Merchants of *Babylon* should confess against themselves that they are so; yet people should buy their Merchandise no more. *Bell* or what is *Babylon* our world; if it be such a building or frame of humane inventions; whose top pretends to reach to Heaven (as the Tower of *Babel* was intended to do) and so promises to set People in thither. If it be any other thing tell us what it is.

Now you either trade in these humane inventions; or you trade with the pure Ordinances of Christ. If you trade with humane inventions, and make sale of them; then I think it will be found that you are in the number of the Merchants of *Babylon*, enriching yourselves with the abundance of her delicacies, delicate carved images of your own brains; and of other mens; and if you will be found no *Christians*, *Disciples*, or allowable separation to come out from amongst you. If you say, that you trade with the pure Ordinances of Jesus Christ, (for traders you are) then I desire to know which one of them you will vouch to be the pure Ordinance of Christ; and bringing the pattern as you uphold it.

Secondly, I desire to know upon what ground you dare buy and sell any pure Ordinance of Christ, or gift of the holy Ghost, (if it be so).

I know that you want not words to cry them up for the Ordinances of Christ. As the Jews did with the Temple; and as you do with your ministry; so you cry them up for the Ordinances of Christ, the Ordinances of Christ, crying to the People, Oh take heed how you turn your backs on the Ordinances of Christ! But as I said of your Ministry, so I say of your Ordinances; It is not enough to say only that they are so. Which of you take the pains to shew the People what the Ordinances of Christ were; and compare yours with them, that the People may see them to be so? The truth is, you dare not bring them to the light, nor suffer them to come to the light, lest they should be made manifest. For they are as far different from the pure Ordinances of Christ; or practices of Christ, and his followers, as *Nadab* and *Abihu*'s strange fire was from the true fire, if not further.

You.

and yet it signifies no more here but telling abroad; or publishing, as it is rendered in the English. So likewise the multitude of Believers who were scattered abroad, *scattered*, went every where preaching the Word; *scattered*, that is, declaring it, or telling it abroad where ever they came; and this was Preaching and Preaching to conversion too. So *Public* Preaching in the Synagogues, was it not for the most part *Answering* with them, *Acts 17. 2, 3.* that is, speaking to them, and suffering them to speak to him? But you do Idolize the manner of the Heathen Oratorie made in Pulpits; and all other speaking must give place to that, and fall down silent before that Idol: or else you will exercise *Nebuchadnezzar's* Laws upon them, *Daniel 3.*

If any manner of speaking will not be silent, and fall down and worship this comely honourable manner of Oratory when it shall be set up, then to Prison with him, make him fast. What's this but to do as *Nebuchadnezzar* did, when he had set up a golden image, and cast those that would not worship it into a fiery furnace? Did ever Truth stand in need of Prisons to make men fall down to it? Did ever any thing in that kind need prison or furnace to make another thing bow to it, except wneely Idols? Did ever Christ or any of his Apostles call to Magistrates and Constables, and other Officers to take others away to prison who interrupted them? or needed they any other thing to keep men silent while they spoke, besides the Authority and Power of their words? Surely if you be their successors as you would have men believe, and if your Preaching be like theirs, you would not need any other things to make men silent but the power of your words. But it is an Idol, and so needs iron to uphold and defend it: and so fashion it as it were in a wall lest it fall: it may be some will say, hath not God converted souls by this manner of Preaching in Pulpits? I answer if any were thereby converted, it was by some sparks of Truth falling upon the hearts of the hearers, which might have had the same effect in other manner of speaking: and therefore the conversion of such is not to be ascribed to that idolized manner of preaching sermons in pulpits, but to the power of Truth which ought to have liberty to be spoken in other manner, but cannot for that Idol. Too willingly give my testimony,

mony that the times of ignorance God winked at, and was pleased on Day 1st, and give much power sometimes to the words of some who have spoken in that way, especially to such as have been under some suffering for not being fully comfortable. Yes, *Behold* it self cannot keep him out, but for his chosen sake he will speak to them there, even in the midst of confusion. But what then? Now when light is breaking out, and discovering things more clearly, he calls upon all men to repent, and forsake the error of their doings: and he that doth not follow the light, shall have nothing left him to uphold: but an Idol. For God is departing out of that which is not his own purely: and will leave it dead and dry without life, without nourishment. Yes he hath already withdrawn himself, and where formerly some life hath been found, now it is become as the blood of a dead man. *Again*, if your manner of preaching be not an Image, an Idol of your own, or other mens imaginations; but the pure off-spring of the Spirit; then tell us how it comes to pass, that you can limit that holy Spirit now by the hour: doth the Spirit order you, and administer Words and Matter to you by the hour; or you order him and keep him to your hour? O vain men! is it not the Idol of your own heads: the formings of your own brain; your wove and carved Oration-like speeches, that you have this power over; to reach to what length you would have them; and to stop where you would have them? They who have tasted of the Spirit ministering by them can witness that they then could not be stretched out to the hour, or limited by the hour. *And again*, is not your Preaching an Idol; when as you uphold it onely for Gain? Is it from your own mouths; Take away Livings, say you, (that is, Tithes and other hire) and what will become of the Gospel? that is, of your Gospel. O ye earthly Spirituall men, doth the care of the Gospel lie onely upon the shoulders of Hiredings? Surely, surely, the time was when as the truth of the Gospel was upheld by suffering the loss of all things: and is it now upheld by hire? It was upheld, and also spread abroad by a few sufferers; but now it seems is otherwise: No hire, no Gospel: no Livings, no preaching: I think so indeed. Such is your care of the Gospel. You are worthy to be called Gospel Preachers, and Gospel Ministers: and yet the want of

hire

hire will divide between you and your Gospel. Take away the
 one, and take away the other also: for so you speak plain out,
 and are misnamed. We in this hath God committed his Go-
 spel to such careless ones? hath he hung it upon so ticklish a
 point, and in these times when men are ready every where to
 withdraw their stipends, but onely that they are held to it by
 awe? No, no, your Gospel, and your Breaching is your *Diana*,
 an Idol, a gainful Idol; and by that craft you have your gain,
 If you should let the magnificence of it fall to the ground,
 your gain were lost. And therefore it behoves you to cry it up,
 as the *Ephesians* did their *Diana*. *Acts* 19. 24, 25, 26, 27, 28.
 Cry it up, with a shout and noise of words, with staves and
 clubs, and Constables and Bayliffs, and fines and Prisons, for
 this will be your best Argument. Tell the People ingeniously
 as *Demetrius* did. That by this craft or Art you have your
 wealth: and therefore it behoves you to uphold it. Not that
 you care for the Gospel any further then its made a gainful
 trade; and upheld by you as an Idol, to bring in your gain;
 for take away gain, and farewell your Gospel and Breaching;
 all dies with hire if that be taken away. Much more may be said
 to your Preaching, but I pass on to your Singing. *1 Cor. 13. 1*
I can have Psalms indeed; but how come you by them? In the
 Primitive Church, that is, in the first gathering of Saints out of
 the world into fellowships, one with another by the Apostles,
 they had *Psalms*. *1 Cor. 14. 26*. One had a Psalm, another a
 Revelation, another an interpretation. They had all these and
 such like gifts given them by the Spirit, which ministered to
 every one severally as he pleased. *1 Cor. 12. 31*. But whence
 have you your psalms? Doth the Spirit of the Lord minister
 them to you? Or do not you because you want that gift let
 up a Clerk or reader in many of your Congregations to sup-
 ply the want of that gift; as if he were the ministering Spirit
 to minister a Psalm to all the Congregation? what is this
 pure fire from the Altar, or strange fire like *Nadab* and
Abihu's, taken from the kitchen of your foolish imaginati-
 ons? Or else you have your Psalms from your Books, and so
 all times are alike to you; you can sing when you will, and for-
 bear when you will: which would not be if the Spirit (which
 breaths when and where he listeth) did administer them to
 you:

you: for he would rule you, and not you him. Did not Christ ascend on high, and give gifts to men for the work of his ministry? But you do seek to make use of the invented Rites and Meeters of men to make up with your ministry. I know and witness, that sincerity of heart expressing and breathing forth it self in these things in the time of ignorance, hath been accepted, and cherished by the Lord: But now when light is come to discover them to be of humane invention, in respect of the form and use of them, and yet men cry them up for the Ordinances of Jesus Christ: the Spirit of the Lord arise up in indignation against them, as they are so abused. If you say, Where are those gifts of singing which are spoken of? there is no such thing to be found. I answer you, They are not to be found with you. You are the Land of Captivity, you are Babylon, we may sit down by the Rivers of Babylon, weeping in remembrance of Zion (while we are held captive by you,) for how should any sing the Lords song in a strange Land. The shadows are not yet fled away: the Winter is not yet over and gone: and therefore we cannot say to you, That the time of singing is come. We cannot tell you, That the voice of the Tattle is told abroad in your Land: it may be it is heard somewhere, though you hear it not. *and of it draw no communion* *and you*
lastly you have that among some of you which you call Communion. But where that Communion lies, I can not tell. It is not Communion with God and Christ, then the Nature of God and Christ, which they have communion with at that Supper (as you call it, though it be a Dinner) would yet further it self in the partakers of it, they would walk as children of light and not as children of darkness, in the works of darkness. If any man say, He hath fellowship or Communion with God and walk in darkness, he lies, and doth not the truth. *and John 1.*
6. But your Communion shews forth no such things accompanying it. For men come to it proud, and they go away proud. They come covetous, and they go away covetous. They come persecutors, and they go away persecutors. They come worldly minded ones, and they go away worldly minded. Now they who are such, know neither the Father nor the Son, nor have Communion or fellowship with them. Yea, it may be they come Extortioners, Oppressors, hard hearted task-masters of
and draw no communion

Egypt, Harlots, Officers, Over-reachers, defrauders, drunkards, swearers, Whore-mongers, full of malice and revenge, and such like. Thus they come, and thus they go as they came, having no participation or Communion of the Divine nature in their spirits to bless them. But thus come and go in their sinful nature; having Communion with the spirit of darkness, and unrighteousness, while they pretend Communion with God: and thus go on eating and drinking unworthily they know not where: and you suffer them to do so: and do it with them: eating and drinking judgement to your selves, while you thus call the Name of God and Christ in vain: 1 Cor. 11: 29. This is not to eat the Lords Supper: This is not to eat the flesh of Christ, and drink his blood: for then would ye become dead to this world with him: and Christ would live again in you. Take notice of the words which Paul the servant of the Lord spake, 1 Cor. 10: 26. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break is it not the Communion of the Body of Christ? Now the right Communicants are one bread, and one Body, being all made partakers of that one bread: 1 Cor. 10: 17. which bread is Christ. But ye cannot be partakers of this bread, nor have Communion with it, so long as you are in your Gentilism or heathenish Nature, living in Pride, Covetousness, Persecution, oppressing, over-reaching, uncharitableness, lies and such like. For saith Paul, 1 Cor. 10: 21. Ye cannot drink the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lords Table, and of the table of Devils. Now the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God, 1 Cor. 10: 20. Gentiles are every one in their Gentilising nature; and whatever they sacrifice, that is, whatever worship they offer in pretence as to God, it is to Devils, and not to God. Though they say it is to God, as the Corinthians did, 1 Cor. 10: 25. Yet God owns it not: such as worship him in Spirit and in Truth, those are they whom he seeks to worship him. As for those who walk in the works of darkness, he hath no Communion with them, nor they with him. For what Communion hath light with darkness, 1 Cor. 15: 50. Further you have no so much as Communion one with another in that which you call Communion: for which of you impacts to the rest of the Communicants,*

take up his Cross daily and follow Christ: which is a great Ordinance of Christ; for without this one cannot be his Disciple. Again, you disown the liberty which Christ hath given to all his members; namely, We may all prophesie, one by one, that all may learn, and all may be comforted. You disown every gift that would bring to naught the magnificence of your *Diana*. But what you can form to profit your selves with all that you retain: And can adde also other things, (to make Merchandize of them) which have no shadow of any footstep in the practices of the true Messengers of Christ, as namely, Your marrying of Persons for money; your buryings for money; and your most absurd Mortuaries or stipend which you challenge for the dead. Your funeral sermons for money also, and weary with raking in these filthy puddles, which are fit for nothing but swine to wallow in.

And thus though you both *add and diminish* from the things of Christ, and *counterfeit* other things which you uphold for your gain: yet all that separate from you must be cried against as *Hereticks, Schismatics, Substantivists, Separatists*.

Indeed there is a separation, which I do not here plead for: and that is a separation upon conceit of ones own holiness; because they are devout in some outward observations of worship more than other men: such as are spoken of, *Mat. 23. 5.* Stand by thy self, come not near to me; for I am holier than thou. These are as smoke in thy nose, a fire that burneth all the day: and these were devout in holding up Ordinances; rather then they would have no sacrifice they would sacrifice in Gardens: and rather then they would have no incense they would offer it upon Altars of Brick. They are charged to be a people who walk after their own thoughts. Such also were the Pharisees, who stood glorying in their own outside painted holiness; and thanked God that they were not as other men; and even as this Publicane: when as within they were full of rottenness, and all uncleanness. Full of envy, wrath, malice, persecution, disdain, overbushness, pride, and such like. And all these they retained under a shew of godliness, and outward observation of Ceremonies and Traditions of their Fathers. They were strict in washing off the defilement which they had any way contracted; if water would have done

ie. They bare great reverence to the Sacrifices upon the Altar, which were Ordinances then in force. They made conscience of paying tyths of all they had, even of Mint, and Annis, and Cummin. They were not wanting in prayers and fastings to the Lord, and their prayers were no short ones, which gave all to think, that they were not weary of serving the Lord. Yea, they compassed Sea and Land too to beget people to the Lord, to make proselites: thus they appeared righteous unto men. But yet for all that they were but *whited Sepulchres*, full of hypocrisie and iniquity, when that light came which was able to discover them, and to uncover their hearts by their works. Even by their covetousness and hard-heartedness to the poor Widows, by their love of honour, by their neglect of the weightier matters of the Law, Judgement, Mercy, Faith, &c. also by that persecuting Spirit which was in them, and such like. And yet these men added one thing more to gloss all the rest over the better, they abhorred to be companions to Publicans and Sinners, and blamed Christ for eating and drinking with such. Yea, they made it matter of thankfulness to God, acknowledging it to be his work that they were not such: And thus they said in their hearts, Stand by thy self, for I am holier than thou. There were some also spoken of in the Epistle of *Jude* ungodly men, walking after their own lusts, sensual, nor having the Spirit, v. 19. These separated themselves from the fellowship of chole Saints, who stood in the pure truth: turning the Grace of God into lasciviousness; the pure love into wantonness. They crept in unawares, and drew an image of the pure Love and Grace of God shed abroad upon the Saints, and in their carnal hearts it became wantonness and lasciviousness: and so they withdrew themselves again, and separated from that holy fellowship, to follow their ungodly lusts of uncleanness, covetousness, gluttony and such like. Now, I say, such separations as these I do not plead for. But I own and defend that separation from the inventions, and traditions, and Formalities of men, which is commanded in Scripture under the name *Babylon*, *Rev. 18. 4. Jer. 51. Chap. 51. 6. 45.* The whole chapters speak much thereof.

Ob ye Priests ye merchants of Babylon, out of the North there ariseb up a Nation against you, which shall make your Land de-

Isle, *Chap. 18. v. 48.* It is time to separate from your *Babylonish* inordinations: for the hours are already entered into your *fortress*. Observe that double application to *Martha*, *thine end is come* and *thine house of thyne inordinations*. *Jer. 51. v. 31.* Thy strong hold is fallen. *Jer. 51. v. 32.* The king of *Babylon* have feebled to fight: they have reared in their build: they are become as women. *Jer. 51. v. 30.* If my application fail, it will not fail long. *Babylon* the great is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul spirit; and the cage of every unclean and hateful bird. All Nations have drunk of the wine of the wrath of her fornication: and the Kings of the earth have conspired for opposition with her: and the Merchants of the earth are waxed rich through the abundance of her delicacies. *Rev. 18. v. 3.* And for this cause is she fallen, because she made all Nations drink of the wine of the wrath of her fornication. *Rev. 18. v. 9.* Therefore to obey that voice from Heaven, which hath said in the hearts of many, come out of her my people, that ye be not partakers of her sins; and that ye receive not of her plagues: I say, to obey this voice is not *Heresie*, *Schisme*, and such a separation as you have made it.

Heresie, and *Schisme*, and Separation, and Breach rightly taken is this, To separate, divide or make a rent and breach from the truth, and from them that dwell therein: namely from the Spirit and life of our Lord Jesus Christ; and from such Apostles and Servants of his as have walked so do walk in that Spirit, and in that life: and from them in that thing wherein there is truth. But you cannot be said to be such: you are far enough from the path and Spirit too that dwell in them. And therefore I leave it to the day light which shall arise in mens consciences to discover whether you your selves be not *Grand Hereticks*, *Grand Schismatics*, *Grand Separatists*, swerving from the Life and Spirit of them whom you cry up in words.

And such *Grand Schismatics* and *Hereticks* you are; that you would stop up the way for ever (if it were in your power) to keep men from returning back again into the purity and simplicity of that truth from which you are separated: crying out to the people, to take heed of *Heresie*, and *Schisme*, and separation; teaching them with these terms, when as you your selves are the *Schismatics* and *Separatists* from the Truth: and

and so while you bid others beware of it, you hold them fast in it.

O ye Doctors, God will require his flock at your hands. Their Redeemer is strong; the Lord of Hosts is his Name; he shall thoroughly plead their cause, and deliver them out of your hands, *Jer. 50. 39, 34. Ezek. 34. 10, 11, 12, 22.*

I pass on now to other terms which you have used against such as have pressed towards the truth. For I must fill to you in your own Cup. You call others *unlearned* and *unskillful* from the words of *Peter* in his second Epistle, *2d 3. v. 16.* And say, that they wrest the Scriptures to their own destruction. We will first consider these words as they are translated; and afterwards as they may be more truly translated; and see to whom they may most properly be applied. First, for the word *unlearned*, we shall see who they are that are unlearned, by taking notice what Learning is. *Learning is nothing else, but a right understanding of things as they are in themselves*; an apprehension whereof is *Eloquence*, which is a clear uttering of things rightly understood, to the understanding of others. I have seldom heard of any learned man of any depth of judgement, that will say, that Eloquence lies in dark expressions and hidden words and vain glorious sounds of words, which some delight in; but in a plain, pertinent, clear expression, that comes home to the understanding of others; that's to speak the thing out, that's Eloquence. I know well, that there is an Eloquence, which is Eloquence but only to some, to others it is an unknown Tongue. Turn not against this, if it do clearly and pertinently express Truth: let men speak out Truth as they can; but yet mind what *Paul* said, I had rather speak five words with the understanding, than ten thousand words in an unknown Tongue. Speaking home to others understanding, comes nearest to the end of speaking. Now here is the very end of Schools and Universities, namely, To bring men to a right understanding of things as they are in themselves, in truth, and to profit their utterance and demonstration of that truth that is in things; and for this end we disputation in Schools about questions Moral, Philosophical, Divine, &c. Now he that reaches nearest home to these Ends, namely, to understand things as they are really in themselves, and to utter

forth

for in the same to the understandings of others, he is the most Learned. Let his Education be what it will: for he reaches that, which all Universities are created for in the right ends of them, Further, the top of all Learning or the principal learning lies in a clear understanding of the highest things, or of the things of Christ: and the clear Demonstration of these things to the understandings of others by words which the Spirit administers, is the chiefest Eloquence. If Learning and Eloquence consist in anything else, let them who list declare wherein it lies. Now these things being well weighed, may in some measure discover to us who are Learned, who are unlearned. Namely, those who best reach these ends, be it in what way soever, by study, by Education, or by Revelation, they are the most learned. If one man be brought up at an University, and spend many years there, another follow his employment in some outward calling, walking in obedience to the light that is in him. Now let these two meet at the end of seven years; and he that hath followed his calling, and the light communicated to him be better instructed in the mysteries of Jesus Christ, than the other, and be more able to declare them with profit to the hearers, than the other: yea, to confound the other by the Scriptures; and discover his ignorance and disobedience; then let any rational man tell us, which of these two men is the more Learned; and which is the more unlearned in the things of Christ. Now whether there be not many presidents of these times tell us. And yet the unlearned ignorant Priest sits out against others as unlearned, who have more learning than themselves.

Now for the word instability, that which is stability, they account instability. For stability is to stick close to the Lord, and to follow him whithersoever he goes: it is not to fix our roots into the earth, and there to stick fast. Suppose that when the Lord led his people out of Egypt, some would sit down by the first ports of Egypt; others would sit forward; but yet sit down by the way, as some of these places where the cloud that led them, stood still; others where the Tabernacle was pitched for a season; others would turn back again unto Egypt; but others as Caleb and Josue followed the Lord fully: removing

moving from place to place; nor turning back again in their hearts, but keeping intirely to the guide that led them. Now tell me, were *Caleb* and *Joshua* the unstable ones, who could no where sit down with the rest that turned back in their hearts to *Egypt*: or they who had motions for a time to go forward, but afterwards turned back again? So the *Lamb* may have as many removes out of *Babylon* and *Egypt* spiritual, for ought I know; and if so: then whether are they who follow the *Lamb* whithersoever he goes; or they who have motions forth of this *Babylon*, but turn back again in their hearts, chusing rather to lie down at ease there, then to go on, I say, which of these are the unstable ones? judge in your selves. But shall I tell you, that the instability of many shall be laid to the charge of you Priests. You have met them and buffetted them with your terrible words; and have turned away many a soul from following the *Lamb*. Yes, I my self have not been without buffettings from some of you. Others (whom my soul tenderly looks upon with much compassion) have broken from you, and have broken the ice as it were, pressing forward after the *Troch*, and to find out the way for us towards *Zion*. Yet those who professence of your *Tempests*, have been made to turn into *Creeks* for harbour, where to make their stand, lest they should be overwhelmed in your *Tempests*; and so have been slackened and taken off from their stability in following the *Lamb*; and yet with an impudent forehead you brand that with instability which is stability and strength. Let us now consider of the words in a better translation. The words of *Peter* in the Greek tongue are these: *Αἱ ἀκαταστάτοι ἀδελφοί μου* 1 Pet. 3. 16. And they are translated thus: Which they that are unlearned and unstable wrest. I desire tender spirits not to be offended, that I use words here which they understand not; for I speak to those that do understand the literal sense of them; and must deal with them a little with their own weapons. The words may more easily be understood if they were translated nearer to the Greek words thus: *which they that are undisciplined, and unfixed wrest*: for by unlearned is meant undisciplined here in this place; and by unstable is meant such as are unfixed in their hearts to Jesus Christ, and to his Cross. Now a man cannot be a Disciple of Christ except he deny himself,

himself, and gave up his God-forsaken and follow Christ. So that
 the meaning is plainly, which they who are unlearned
 teaching up their Masters to follow Christ, who are unlearned
 in Christ in this sense, holding between him and the world,
 showed forth in those are the wisdom of the Scriptures to
 their own destruction. These because there is an edge of Scrip-
 ture against them, therefore they turn aside the edge of it
 with their slippery and misty interpretations, that so they may
 save their souls, saving the pleasures of this world, and avoid-
 ing the Cross, rather then put their necks under the yoke of
 Christ. That these are the unlearned ones spoken of, in this
 place, is plain by the very word *Quadratus*, which signifies one
 disciplined, for when men are learned in another sense are pro-
 perly called *Quadratus*, which signifies, *Quadratus*, and
 so that these are the unlearned ones, who were unlearned, that
 is, they were illiterate or ignorant men, men. *et cetera*. Now
 herein is the fault of the Priests, who have altogether ap-
 plied that in such illiterate men (such as *Bartholomew* was
 who spoke thus, in whom the words show are only proper
 to unlearned men, unlearned in the words of Christ, who ob-
 edient to him in their hearts, to be the Masters of Scripture
 to his own destruction. I speak of ourselves, which the
 very word *Quadratus* lead to this interpretation, or rather
 hold out themselves, without any difference in interpretation,
 and so forth, in unlearned men, that write the Scriptures are, ve-
 ry profitable to the greatest Doctors in the world, of the most
 learned Rabbies, and Commentators, and Disputants in the
 world may be, and for the most part are *Quadratus*, that is, un-
 disciplined, unlearned to the word of Christ, and so most fit to
 write the Scriptures to their own destruction. *Bartholomew*
 : *Bartholomew* let us saye the same words and consider of the
 dealings of the Lord with men, and from thence take notice
 whom are most likely to write the Scriptures. How come we to
 understand the Truth? Is it our own thing given? Now to whom
 is given? Is it given to the learned, or to the unlearned?
 Now the Lord shewes few of those content with the know-
 ledge of his Truth. *1 Cor. 12. 26, 27, 28* verses. *Not many wise,*
and so on, and God hath chosen the foolish things, and weak things,
and base things, and despised things, and his works, that no flesh
should

should glory in it. Now if he will chuse such for his works,
 who dare contradict, or say unto him, *Thou art wrong*? or
 cannot against his instruments, calling them unlearned, yet
 chiefly such as dare say any thing? Did not Christ thank his
 Father for hiding the *Myſteries* of his Kingdom from the wise
 and prudent, and revealing them to Babes? *Mat. 11. 25.* And
 yet you would arrogate to your selves a priviledge of right
 understanding of the Truth, by virtue of your acquired wis-
 dom, by humane Learnings, and vitiating others that want that
 Learning, as writers of the Scriptures to their own destruc-
 tion; when as oftentimes that which you call writing of the ve-
 ry Truth lying in plain words in the Decree. The true Know-
 ledge of the Doctrine of Christ is not given to humane Learn-
 ing, but to obedience to the will of God. *John 7. 17.* If any man
 will do his will, he shall know of the Doctrine whether it be of
 God. It is plain therefore, that the most self denying persons
 are most likely to know the Doctrine of Christ best: to them
 it is promised. Every degree of self denial done in obedience
 to God, removes a veil from off the Creators understanding,
 as to be going on therein, that our abundant entrance opened
 unto him into the everlasting Kingdom of our Lord; and the
 want of humane Learning cannot rub the obedience, or the
 Entrance into the Kingdom of light; whereas on the contra-
 ry Disobedience, although accompanied with never so much
 humane Learning and wisdom, holds a person under blindness,
 and the way deliv'ed up even to destruction. *1 Pet. 2. 14.* And yet
 by you all Truth must be ascribed to universality, and human
 Learning though God regard them not, and nothing taken
 notice of from such as want that human Learning, though God
 make use of such for the most part in his secret instruments.
1 Cor. 1. 26. You have not been stirring in calling others *Idolaters*
1 Cor. 10. 19. But what *Idolaters*, who shall I tell you from you?
 To blaspheme is to speak evil of our Father, to slander, to re-
 vilitate, to revile, to strike in words they name with reproaches;
 that is to be the usings of the Holy Spirit, who shall I name
 the Holy Spirit? As some of the *Pharisees* did revile our Father
 and a Son of Christ, when that Spirit purposed in them to
 be in him in mighty words; they said spitefully and reviling-
 ly, That he did it by *Beelzebub* the Prince of the Devils. *Mat.*
 12. 24.

himself while he was *Jeal*, a Persecutor, was also guilty in part of blasphemy against that holy Name, speaking evil thereof: and he looked upon it as a great thing that he obtained mercy. He did it ignorantly in unbelief. Thus also *Paul* himself and others were blasphemed afterwards. *Rom. 3. 8. As he by slanderously reported us.* Now the word *blasphemy* reported, is in the Greek Tongue *βλασφημία*, that is, as we be blasphemed. In the same sense it is said, *1 Cor. 4. 13.* being defamed we intreat. the Greek word is *βλασφημία*, that is, being blasphemed, we intreat. Again *Tit. 2. 3.* as we are bid to speak evil of no man falsely, the word is, to blaspheme no man, revile no man, slander no man. Now you, O Priests are full of slandering reviling names; and so full of names of Blasphemy. You blaspheme Christ and his holy Spirit at every motion or step whereby he moves forward in his people. Every motion that leads forward from under the great Mystery of Iniquity towards *Zion*, that you prosecute and dog with revilings, which is nothing else but absolute Blasphemy. You blaspheme both God that leads forth, calling him *Deceiver*, & *Devil*, and *Fancy*, & also his Tabernacle (that is his people in motion out of *Egypt* spiritual) calling them *Heretics*, *Schismatics*, *Separatists*, *Blasphemers*, and such like, when as in Truth you your selves are the things you so call. O fools and blind, when will you see that the Tabernacle of God dwells under the cloud while it is in the wilderness and is to come forth of great tribulation; that's the Character of the Saints, under which they must stand one day. But you by your Blasphemies, by your slanders and revilings, by odious terms, and other means, are great causers and promoters of that tribulation.

To the rest of your Blasphemies, I think I may not unfitly add this as one. That you call a building made of wood and stone the Church: whereas the Church is the Body of Christ. Surely, surely, the very Boys and Children will ere long deride your folly. You are so wedded to this name that if any call it by any other name, you deride them, though there be no reason why it should be called Church. What is it the body of Christ? Why will you continue to blaspheme the name of Christ thus, to call a dead *Horse* his Body? For the Church is his Body, *Col. 1. 18. 24.* See if you can any where find a house of wood and

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Stone called *Chalkin* in Scripture. If we call it *Synagogue*, or *High Place*, or *Idols Temple*, or *Cave* of every unclean and hateful Bird, we can better justify these, because we find these names given to such like places in Scripture, but these you abominable. Or if we call it *Secuple*, house, or pulpit, house from the form, or adjunct, yet these you cannot hear. I would you would tell us what to call them inoffensively. But I must tell you, that if no name will serve you to call them by, but that which is proper to the Body of Christ, we walk in indignation, trample down under feet with the names which the Scripture hath given to such houses, calling them *Idols Temples*, *High Places*, and such like.

Some I know will frivolously answer, and say, It's not the place, but the *Congregation* which we call *Church*. May that be an idle conceit? For if that were so, then the name *Church* should go along with the *Congregation*. But that it doth not: Let the *Congregation* move all together, if they will, to any place, yet the name *Church* moves not with it, but rests upon that Idolized Temple, and when none is in it, yet it is called *Church*. Again, if you should call the *Congregation* the *Church*, yet consider what you do: For as I said, the *Church* is the very Body of Christ, acted by that *Unction* which is Christ, even by the same Spirit wherewith the person of the Man Christ Jesus was acted. Take heed how you call a company of people living in human inventions and Traditions, satisfying themselves with the bare name of *Christians*, having their Spirits in the Earth: I say, take heed how you call these the *Body of Christ*. A company of people acted by a spirit of persecution, vain-glory, covetousness, worldly mindedness, and such like; are these the *Body of Christ* acted by his Spirit, when as they walk most contrary to it? No, no, it is somewhat else to be a *Christian*. It may be some will say, true, too many do walk so, but all do not so, some walk otherwise and they are the *Church*. I answer, I do not deny, but that some there may be of the *Church*, and not of that earthly *Congregation*, though among them: but these cannot give the Denomination of *Church* to the rest, because they are not of them, but only among them as captive children in *Babylon*. So that I say now, if it were the *Congregation* it self (and not the stone house), which you call *Church*, yet consider

consider whether this would be safe from blasphemy; if they
 shall be found the Synagogue of Satan. *John 1. 20. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 There now are some of those things which may be said
 concerning you and your Ordinances: And which you will
 needs rather of Christ, saying them of for his Ordinances and
 your selves for his Ministers: and more than this will the Lord
 in time discover both concerning you and others. *12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 You have set up your selves to be doers and guides of the
 people: but you have hardened their hearts against the fear of
 the Lord: and to keep their hearts from the very be-
 ginnings of wisdom: for the fear of the Lord, is the entrance
 into wisdom: how should it be expected that they should be
 moved to fear him, when as you their teachers, say and
 do not. Do not you hereby teach them to live in sayings with-
 out doings, and that without fear: For by your examples you
 harden them in an hypocritical form of words, without doing
 the will of the Lord: For how do you think that they should
 learn to do the will of the Lord from your mouths, who are
 not moved through the fear to do it yourselves? You stand
 in the way, setting and making men from coming into the
 Kingdom: and neither enter in your selves: nor suffer those
 that are entering to go in: so far as you can hinder. If they
 had not you to rely upon, they would be saved much sooner
 to look after their ruin. The people themselves can say of you, that
 some of you say with us, but you do not as you say. This they see
 in the face of you: but because of your examples set before them
 they still in doing as you do, sheltering themselves under your
 practice and disobedience, although they see further. Thus by
 hardening the people in their evil ways, you rob and spoil
 them of that peace, and rest, and light, and comfort, which obe-
 dience to the Truth would lead them into. And so for all your
 boasting of your ministry and Ordinances, yet you do not
 thereby lead up any of the people to those high and noble
 ends, for which gifts, and ministry, and the Ordinances of
 Christ were given: namely, to a conformity to Jesus Christ in
 this world: and to that end were they given, even to lead up to
 the measure of the stature of the fulness of Christ. *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 Nay, your ministry is so far from leading up to
 that

that conformity, that the nearer any comes to it the more are
you another opened against them in your Palpates. So that
you are of charity, that I am self in the Temple of God
verities and consciences opposing and standing is self a house all
that's called God's King that delusion and fury. 2 Pet. 2:1

Thus I have blithely opened my Temple saying against it
mystery which is upheld by you, which the Lord is not willing.
In witness against which I have been kept back from among
you, and have suffered the loss of all things and do suffer, and
not only I but many others. This mystery of human inven-
tion, mixed with some appearance of truth, hath driven many
into the Island of Persecution (or suffering) for many years even
all those Johns who have been faithful to the revelation of it
communicated to them. I for my own part, through weakness
and hardness of heart, mine own and others have been made
for some time sojourning in Zaire. But now beholding so great
burnings arising upon the earth I am made to depart out of Zaire
also. Behold, there hath been a great deluge upon the face of
the earth overthrowing all things, but some have been pre-
served and saved. And now I that innocent doves sent forth
again (for I am now returned) to the land of the waters be placed
from the top of the mountain and that spirit of iniquity and
nothing but an Olive leaf, must return again until the waters
be further abated: these I write for those who understand. and

and now I shall leave you to the power of the Lord who is with you

And now I shall leave you *Quere with you who are*

to depart: to be with you *the Nations of the world*

I pray tell me, with each of these sorcerers which have been so

numerous that they have bewitched and deceived all nations

those enchanters who have made the inhabitants of the earth

drunk with the wine of their fornication and with whom the

king of the earth have been good friends: that they have

committed fornication with them. 2 Pet. 2:1

son of man I say you. 2 Pet. 2:1

And now I shall leave you to the power of the Lord who is with you

And now I shall leave you to the power of the Lord who is with you

And now I shall leave you to the power of the Lord who is with you

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And now I shall leave you to the power of the Lord who is with you

And now I shall leave you to the power of the Lord who is with you

Delusion:

Dilution and is help to bring down this special Lordly Spirit which is in the new Testament, which would sit as God in the Temple of God, Lordly it over them existences through faith words, and causing your flowers and souls of men to stand there over as God himself. I say, my desire is to be helpful to bring down to the dust that deluding Lordly Spirit, that the Conscience of people may stand open and free to the voice of the Lord in their hearts: and may not be captivated with such who live in words. And if after these things shall arise into the same Spirit, as these have risen into the Spirit of the Prelates after their decease, he that hath discovered them, and these will also discover such as shall succeed; and so in this sense, as well as he outward Government, Overturn, Overturn, Overturn, until he come into his Temple whose right is it.

You may call these things which I have written, flashes of new light, if you please. For so you bring every thing that breaks forth into the dawning of the morning after the sad night of Antichristian darkness. But he is known to you, it is not so to me, being that since which hath been springing up in me, and hath lasted many years. For you have been a long time represented to me as men under thick darkness, which hath kept me off through the tender mercy of my God, from entering into your temples: in which I could see no light, it hath been easily brought into the birth of your Babylonish River, which bring up your ruin. I mean your Cruelties; that I might taste of the bitterness of them; but there have I been made to sit down weeping in remembrance of Zion which Zion has sent to appear. Alleluia.

Then that readeth these things and are convinced of the truth of them, boast not against these men: But look towards the Lord who is making his righteous Judgments manifest; and fear. For he will in due time discover much more then this hath concerning them and others. He is about to fan the Nations, and to gather his elect into his Glory, and to burn up the lights of the wicked with unquenchable fire; therefore Glory not. But let him that thinketh he standeth on his feet, lest he fall. Be not high minded but fear. For my part I write not these things out of bitterness against any of their persons, or to boast over any of them, (for the Lord can soon make a blaspheming Saul to become a Paul.) No. But rather to let proud boasting, reviling Persecutors for, who little cause they have to carry so clamorously against these who wish to be free from them. In respect of myself I had

had rather be silent, and let them plow all the day long upon my back with their revailings. But if these things shall be instrumental to bring some of them to consider their wayes, and to look better to the foundation of their practises, and to cease from beating their fellow-servants, and be stirred up to seek the way to Zion, that is as much as I look for: Farewell.

A Letter to the Papists.

S I R S,

HAVING touched in discourse with you upon that which is the very foundation of your Religion, and seeing it in my understanding to have nothing but the sands to stand upon, I cannot but in love to you, represent again before you the same thing that I then said to you, that you may seriously ponder it, for it overturns your Religion at the very root. Your foundation is this, that *Peter* must have a succession, and secondly, that the Bishops of *Rome* are the onely successors of *Peter*: and so they being the successors of *Peter* are the Church built upon him the Rock, and from them all teaching must flow. Here is your Basis or foundation on which you stand.

Now friends consider whether an outward succession of Bodies inhabiting the place where *Peter* lived (if he lived at *Rome*) be a good foundation for the Church of Christ to stand upon. When Christ the promised seed came, you know that the Church slipt away from the carnal seed to a spiritual, leaving the carnal Jew boasting of its carnal succession, when as yet God had departed from it. Now shall we think that God would ever after tie himself to a carnal succession again, having once cut off *Abrahams* who was the friend of God? Certainly if any may stand upon an outward succession, then *Abrahams* seed after the flesh may, having so many Promises running to them in outward appearance. But he is not a Jew now who is one outwardly, neither is Circumcision that which is outward in the flesh: but he is a Jew who is one inwardly; and Circumcision is that of the heart, and they who are of the faith of *Abraham* are counted for the seed. So I say, he is not of the succession of *Peter* who is one outwardly, but he who is of the same spirit with *Peter*. No Nation, or place, or outward

order of men can confine the succession of *Peter* to themselves, since God laid aside all such outward entailment from *Abraham*, and hath betaken himself onely to a spiritual line, a spiritual seed. For it were contrary to all reason, that God should lay aside or cut off *Abraham's* carnal seed of the Jews, to take in a spiritual seed out of any Nation, and yet after that, take up again a carnal or outward succession to *Peter*, and that in one part of one Nation onely, namely at *Rome*. For this were to build up again that which he had formerly destroyed; and to destroy that which formerly he had built up. To build up again a carnal succession to *Peter*, which he had destroyed in *Abraham's* line; and to destroy and keep out a spiritual seed, fearing God in all Nations, which once he had taken in. The Progress of the Lord with his Church is not a going back from spiritual to carnal, but a going forward from carnal to spiritual, and after that to more spiritual.

Now that the Bishops of *Rome* are not the spiritual seed nor the spiritual successors of *Peter*, nor the Rock upon which the Church of Christ is builded, no nor the Church of Christ it self, nor the sole feeders of the flock of Christ; no nor fit to be feeders of the flock of Christ at all, appears clearly by their lives. You shall know them by their fruits or works; saith Christ, (speaking of false Prophets:) do men gather grapes of thorns or figs of thistles: No they are so far from being discovered by their fruits to be *Peter's* spiritual successors, that their fruits discover them to be false prophets, yea, and such as have the preheminance among those who have deceived the Nations. This stands in great Characters upon their foreheads that all may run and read, *Mystery, Babylon the great, the mother of Harlots, and abominations of the Earth*: For what abominations be there, that are not among them committed? As for persecution they excel, being drunk with the blood of Saints, and with the blood of the Martyrs of Jesus, *Rev. 17. 3, 6*. They are arrayed in purple, and scarlet colour, and decked with gold, and precious stone, and pearls, having a golden cup in their hand full of abominations, and filthiness of their fornication, *pers. 4*. How far are these things differing from the spirit that was in *Peter*?

But to speak a little more particularly, that they are not *Peter's*

word of book (all)
Bookings for
Romish Church

1777 spiritual successors appears in this, because they are the least conformable or like to *Peter* of any men. For *Peter* did really in life deny himself, take up his cross and follow Christ: they do not so, but are exalted like Princes in the earth, possessing an earthly Kingdom. They have indeed many images of crosses, they glory in the shadow, but deny the practise, the life of the cross, which is that which Christ called for, and *Peter* lived in, but they are far from. Again, as they have not the life of *Peter*, so they have not the spirit of *Peter* in them, and therefore are not his successors, & so are not a Rock for the Church of Christ to be built upon. It was not *Peters* outside that was called a Rock; but that spirit of life that was in him, which could flow into the spirits of others, and so cement many living stones into one spiritual house with him. Now that they have not the spirit of *Peter* in them appears also by their fruits, their lives: their fruits are the fruits of *Sodom*, and not the fruits of the Spirit: for they live in pride, fulness of bread, abundance of idleness, covetousness, persecution and such like. They seek the honour of this world, and heap up to themselves the riches of this world and therefore cannot be believers, much less Rocks for the Church to stand on, *John 5.44*. *How can ye believe who receive honour one of another, and seek not the honour that cometh from God onely?* Now none receive greater honour among men than they do: therefore none are further off from believing in Christ aright than they are. Again, they have not the true love of God in them, *1 John 2.15*. *If any man love the world, the love of the Father is not in him.* And who are greater lovers of the world than the Bishops of *Rome* are? Again, they are not fit to teach others. This also appears by their lives. For what have they to do to take the word of God into their mouthes, who hate to be reformed themselves, and to live as Christ and his Apostles did? How can they build up the Church of Christ by their Doctrine, who live contrary to the Doctrine of Christ? How can they teach men to take up the cross and follow Christ, who are enemies to the cross of Christ, whose God is their belly, who glory in that which will be their shame, who mind earthly things? *Phil. 3.18, 19*:

Thus I say, their lives discover them to be nothing conformable to *Peter*; to have none of that spirit in them which dwelt

in him; to be unbelievers, to want the love of the Father in them, to be unfit to teach others. All these, I say, appear clearly by their lives, by their fruits, by their works; the character that Christ gives to know false Prophets by. *Math. 7:15, 16, 20.* And shall any man then look upon these men as *Peters*, as Rocks on which the Church stands, as feeders of the sheep, of the lambs of Christ; as the head of the Church, and patterns for the Church of Christ to follow? Friends, it is love to you and the truth which makes me to represent these things to you. And I desire that you may well consider where you stand, and on what you hang: whether you stand on the Rock Christ, or on the sands of an outward succession: whether you hang on a sure nail, or on a weak slippery pin. It behoves all to consider well their foundation; for the Lord is coming to discover the foundations of the earth, and to shake them till all the buildings raised up upon the sands, do fall, though never so glorious.

W. Tomlinson,

FINIS